

SERMON

Preached at the

Wemyss = Chapel

The 20th of March 1720;

AT THE

FUNERAL

OF

The RIGHT HONOURABLE

DAVID *Earl of Wemyss*

By JOHN MACKENZIE, *A. M.*

Chaplain to the Right Honourable the E. of *Wemyss*

Mortalitas ista ut & Judaeis, & Gentilibus, & Christi hostibus pestis est, ita D.
servis salutaris excelsus est. *B. Cyr. De Mortal.*

Rom. viii. 37.

Yea, in all these Things we are more than Conquerors, through him that loved us,

1. Cor. x. 7.

The Memory of the Just is blessed: but the Name of the Wicked shall rot.

EDINBURGH: Printed in the Year MDCCXX



To the Right Honourable

J A M E S

Earl of Wemyss, Lord Elcho, &c.

My LORD,

AS the following Discourse is made publick in Obedience to your Lordship's Command, so does it claim a peculiar Title to your Protection. The happy Prospect your Lordship gives us of inheriting your Father's Virtues, makes you indeed the proper Patron both of the Author and the Performance. I am sensible, my Lord, how far this Portraiture I have attempted to draw of your truly noble Parent, comes short of the Original; and therefore I had no Mind it should be expos'd without the Walls of your Lordship's Chapel: But now that it ventures abroad by the Influence of Friends and your Lordship's prevailing Authority, I hope you will accept of my sincere and earnest Intentions to do Justice to the Memory of this great Man, as an Atonement for the Weakness of the Performance: And wherein my Genius has failed me, I will beg your Lordship's Pardon and the Reader's Candor.

My

The DEDICATION.

My LORD, Tho I am sensible your Lordship is possess'd of singular Qualities and Endowments to make a truly great and good Man, yet I find it very difficult to commend a Person to himself. I shall therefore content my self to rejoice in the delightful Prospect which these happy Qualifications afford us of your proving a worthy Peer and an excellent Patriot. You need not indeed, my Lord, search abroad for Instances of true Nobility and Greatness whereby to direct your Conduct. Your illustrious Predecessors are most eminent Patterns. Where can we find a more glorious Example of Prudence, Fortitude and Loyalty than the renowned *Macduff*? Where a greater Instance of Courage and Resolution in Defence of the Liberties of his Country than in the Illustrious *David de Weems*? And where a better Pattern of Honour, Goodness and Charity than your worthy and pious Father?

That your Lordship may tread in the Steps of these truly great and illustrious Personages; that GOD may preserve you to be a Guardian of the Church, and an Honour to your Country, and enrich you with all the Blessings of Heaven and Earth, is the constant and earnest Prayer of,

My LORD,

Your Lordship's most dutiful and most

4 FEB 62

faithful Servant and Chaplain,

JOHN MACKENZIE.

A Funeral S E R M O N, &c.

I COR. XV. 57.

But Thanks be to GOD which giveth us the Victory, through our Lord Jesus Christ.



S Mankind were originally design'd for Bliss and Immortality, so do they still retain strong Propensions after them, and are very apprehensive of any thing that may endanger their Happiness, or destroy their Being. This innate Principle of Self-preservation directs us to guard against Injuries, and to wave the Blows of Enemies. But if we apprehend their Power too bulky for our Strength, and our Danger unavoidable, it fills us with Horrour and Amazement, and our Fears commonly rise in proportion to the Injury and Damage we apprehend. Some Enemies may only threaten our Liberty and temporal Conveniencies, which does not so much affect us, but when our Lives are in Hazard, it fills us with a Panick Fear.

And this is the Reason why Death is so formidable to humane Nature. It offers the greatest Violence to us, and we have the daily Experience that it's Power is irresistible. It robs us of all our Enjoyments with a Breath, and dissolves the stately Fabrick into Dust. It bereaves us of our tender Children, and from our Bosoms snatches our dearest Friends; and all this with such an uncontrollable Sway, that without Distinction it sweeps all before it, and levels the greatest Monarch with the poorest Beggar. This is that *King of Terrors*, that (as the Prophet speaketh upon another Occasion) *makes the Earth to tremble, and shakes*
A King-

Kingdoms, that turns the World into a WilderNESS, and destroys the Cities thereof (a).

But tho this mighty Conqueror be so formidable, yet he is not invincible; there is a superior Power above him that can restrain his Power at Pleasure, and say unto him, hither must thou come and no further; and this Almighty GOD has done for us Christians. He sent his Son to encounter with our formidable Enemy in our Stead, and to disarm him of his deadly Weapons, who *by Death overcame him that had the Power of Death, even the Devil, and delivered them who through Fear of Death must otherwise have been all their Lifetime subject to Bondage (b).*

And therefore the Apostle St. Paul having in this Chapter asserted the glorious Conquest of CHRIST over Death by his Resurrection, and from thence established the happy Prerogative of Christians to vanquish it; he breaks out into a Song of Triumph in my Text, *But Thanks be to GOD which giveth us the Victory through our Lord Jesus Christ.*

The Words then fairly contain these two Propositions,

I. That tho Death be a mighty and formidable Enemy, yet it is the happy Attainment of Christians to foil and vanquish it. And therefore,

II. That it is our bounden Duty to return our highest Thanks to GOD for vouchsafing us such a glorious Victory, *But Thanks be to GOD, &c.*

I. The *first* Position, That it is a Christian Attainment to vanquish Death, may perhaps at first View surprize us, considering what wofull Havock this ruefull Enemy makes. Are not Multitudes daily sweep'd away by his Fury? And have we not before us the Spoils of his Conquest, and feel the melancholy Effects of his Power? But behold, and see the *Salvation of GOD!* Tho *we are cast down, we are not destroyed!* and tho *we are killed all the Day long, we are not only Victors, but more than Conquerors through him that loved us (c).* For

I. True

(a) Isa. 14. 16, 17. (b) Heb. 2, 14, 15. (c) Rom. 8. 37.

1. True Christians overcome the *Fears of Death*. The Fear of Death is as congenial to our Nature, as the Love of Life; and nothing raises a greater Horrour in the Minds of Men, than the melancholy Apprehension of leaving the gay Pleasures of the World, and of dropping into a State of Insensibility and perpetual Oblivion. The remote Prospect of it frights us, and it's nearer Approaches strike us with Horrour and Amazement; *Especially O Death! how bitter is the Remembrance of thee to a Man that lives peaceably in the Enjoyment of his Friends, to him that is quiet and prosperous in his Business, and to him that hath an Appetite and can relish his Meat (a).*

But the pious Christian rids his Mind of these Fears, by considering his Christian Prerogative. He looks upon himself as a Denizen of Heaven, who is intitled to the glorious Privileges and Immunities of the *New Jerusalem*, and therefore demeans himself in this World as belonging to that *Holy City* and Society, to which he must 'ere long repair. His Thoughts, his Affections chiefly tend thither, and he makes use of the Comforts of Life, but as temporary Means to support him in his Journey. He considers Death but as the happy Period to his Trouble and Fatigue, and the Porch into his proper City; and therefore he thinks upon it without Disturbance, and receives it's Summons with a joyfull Resignation, and a holy Confidence.

For who will dread That, that with a Breath delivers us from all our Pains and Miseries, and puts us in Possession of eternal Bliss and Glory? even, tho like *Lot*, it use some *friendly Violence (b)* in pulling us hence. Who will be disquieted with the Thoughts of parting with vain and perishing Amusements for real and substantial Pleasures? *An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us (c).* What shall be able to damp our Breasts, when we consider that if *our earthly House of this Tabernacle were dissolved, we have a Building of GOD eternal in the Heavens (d)?* These Thoughts rivetted by Faith and

A 2

fre-

(a) Eccclus. 41. 1. (b) Gen. 19. 16. (c) 1 Pet. 1. 4. (d) 2 Cor. 5. 1.

frequent Contemplation in the Minds of Christians, will set them so far above the Fears of Death, that they will rather with St. Paul *desire to depart and to be with Christ (a)*; yea, and to *groan earnestly, desiring to be clothed upon, with their House which is from Heaven (b)*. And then,

2dly, They are Victors likewise over the *Pains of Death*, which are a sore Evil, and very afflicting to humane Nature. The very Apprehension of them is dreadful to us; but when we come actually to encounter in the Conflict, how dolefull will their Smart prove? When this curious Piece of GOD's Working is disordered by Sicknefs, and our Spirits are sunk under a Load of Pressures; when the Taste of worldly Pleasures is gone from us, and we have lost all Appetite for sensual Things; how ghastly, how dejected will humane Nature then look, unless supported by a superior Arm? What is then all the World to us? Or what in it can afford us Comfort? When a violent Pain shakes our whole Constitution, and is pulling asunder the Soul from the Body, what Struggles will Nature make against a Dissolution? What Strivings and faint Efforts to hinder a Disunion? Here is a mighty Conflict, and who is able for these Things? The serious Christian is, and will fairly vanquish it.

Not that he is exeem'd from the same bodily Pains to which others are liable; yea GOD has sometimes been pleased, for most wise and gracious Ends, to exercise the best of Men under tedious Pains and most exquisite Torments. But yet they are Conquerors in the Conflict, tho the Encounter be sharp. For the Christian is enabled by the Grace of GOD to bear his Affliction with Patience, which softens and mitigates his Pains, and keeps him quiet and undisturbed under his greatest Pressures. He looks up with a holy Confidence to that fatherly Hand that lays these Things upon him, and derives Comfort from him that smites him, and will also heal him. And by these Means, *tho the outward Man may decay, yet the inward Man is renewed Day by Day (c)*. Nay, the
bright

(a) Phil. 1. 23. (b) 2 Cor. 5. 2. (c) 2 Cor. 4. 16.

bright Prospect that he hath of Glory and Happiness, will raise his Mind above any affecting Sense of Pain, and help him to encounter his Affliction as St. *Stephen* did his Martyrdom.

3dly, True Christians conquer the *Sting of Death*. By Sin Death acquires a sharp and poisonous Sting to torment Mankind withall; and this deadly Weapon is that which makes Death most formidable, and which even a *Roman* Courage could not prevail to conquer. Indeed the Loss of Life, and the Pains and Agonies wherewith it is attended, is the least Part of Death. This is the whole of it to brute and irrational Creatures, they suffer Pain for a while, and then, together with their Breath, they lose the Sense of both Pain and Pleasure for ever. But to a dying Man Death appears with quite another View; for he must consider that he is just about to enter upon an eternal and immutable State, which will be assign'd to him, according to the Actions done in his Body whether good or bad, and that Death is seizing him to give an Account to GOD of all his Actions.

And how terrible must these Thoughts be to a wicked Man, who has not quite seared his Conscience and sunk his Intellectuals? He might perhaps have diverted these unpleasing Thoughts while in Health, by sensual Pleasures and Amusements; but Sicknes will make them return upon him with double Vengeance. And how confounded will the Sinner then be upon Death-bed, when his Mind is freed from the Clouds of Lust and Passion, and all his Sins are set before him in their black Colours, together with the dreadful Judgments that attend them? The Memory of a sinful Life is always stinging and uneasy, however pleasing the Acts of it may have been; and the Prospect of a future Judgment is always terrible; but never do either of them appear with their full Force till we come to die. Then we begin to have a Sense and Apprehension of them much like that which put our Saviour into an Agony and Sweat of Blood. The Scripture compares the wicked Man to the *troubled Sea, always working and uneasy*; but at the Time of Death he is all over *Storm and Tempest*. Who can express the
hundreth

hundredth Part of the Disturbance and Confusion he then feels? *Can thy Heart endure, or thy Hands be strong in the Day when the Lord thus dealeth with thee? (a).*

But now the pious Christian is delivered from all this Torment by the Blood of CHRIST. He has no Sins to upbraid himself with, but what he has washed away by penitential Tears; and relies upon the Mercy of GOD through CHRIST for accepting his imperfect Services, and pardoning his natural Infirmities. He enjoys within his Breast the Joys of a well spent Life, and reflects with Satisfaction upon the bypast Conduct of his Life. *This is his rejoicing, the Testimony of his Conscience, that in all Simplicity and godly Sincerety, he has had his Conversation in the World;* and can reflect upon the great and terrible Day of the Lord without Disturbance, because the Terrour of it doth not concern him. What a glorious Victory is this? And what unspeakable Comfort does it raise in the Mind? He may with humble Confidence triumph over Death, and say with St. Paul, *O Death, where is thy Sting? O Grave where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law: But Thanks be to GOD which giveth us the Victory.*

4thly, And lastly, The Christian shall obtain Victory even over the Power of Death. By the Lapse and Apostacy of Adam, Death got a mighty Dominion over us, and we were made liable to many Rubs and Accidents, many Pains and Maladies, which will sooner or later dissolve us into Dust. *But as in Adam all die, so in Christ shall all be made alive.* And now the Christians are still liable to the common Fate of Mortality, yet CHRIST has turned the invidious Efforts of Death to annoy them, into real Acts of Kindness. It may disunite Soul and Body, but it is in Order to refine and purify them; and after a short Time to reunite them again in greater Lustre and Perfection. It may lay us in a Bed of Noisomness and Corruption, but CHRIST has perfumed the Grave for us, by laying his own Body there; so that *we shall rest*

in

(a) Ezek. 22. 14.

in our Graves as in Beds, every Man that hath walked before him in his Righteousness (a). It may moulder our Bodies into Dust, but 'tis in Order to purge them from their Dross, and to raise them again with greater Beauty and Lustre. For this Corruptible shall put on Incorruption, and this Mortal shall put on Immortality. And when we are thus happily changed and gloriously risen, then shall be brought about the Saying that is written, Death is swallowed up in Victory. Then shall we obtain a complete Conquest over Death, and triumph gloriously with our Redeemer over all the Powers of Darknes. Our Mouths shall be filled with Hosanna's, and we shall sing Songs of Triumph for ever.

And therefore let us now despise the weak Efforts of Death and the Grave to annoy us; and in full Assurance of Faith, let us say with Job, *I know that my Redeemer liveth, and that he shall stand at the last Day upon the Earth. And tho after my Skin Worms destroy this Body, yet in my Flesh shall I see GOD (b).* And let this Consideration excite us to anticipate our Triumph, and to glorify GOD *which giveth us the Victory through our Lord Jesus Christ.* And this leads me to the *Second Thing* I proposed as contained in the Words, *viz.*

II. That it is our bounden Duty to return our highest Thanks to GOD for vouchsafing us such a glorious Victory.

As GOD is the Support of our Life, and the Donor of all the good Things we enjoy, so must we always acknowledge his Goodness. But when he displays his Power in an extraordinary Manner for our Rescue, we owe him the highest Tribute of our Praises. All Nations are led by the Light of Nature to give GOD the Glory of any notable Victory over their Enemies. But there was never a Victory comparable to this our Victory over Death. Indeed a Victory over the Enemies of this Life is very valuable, especially to those who groan'd under a tyrannizing Conqueror, or smarted by some bloody Battles. But this Victory in my Text is far more valuable and comfortable. For is a Victory over a formidable E-

nemy

(a) Isa. 57. 2. (b) Job 19. 25, 26.

nemy comfortable? Here we have a Victory over the *King of Terrors*, who carries all before him, and levels the most aspiring Monarchs with the Ground. Is a Deliverance from Slavery and Cruelty valuable? Here is a Deliverance from spiritual Bondage and everlasting Torments. The greatest bodily Sufferings are Freedoms, in Comparison of that spiritual Slavery and eternal Misery we are delivered from by this happy Victory. And therefore how ought this to enlarge our Souls with Thankfulness for such a glorious Deliverance.

But further, let us consider that this Victory is obtain'd not by our own Strength, but *through Jesus Christ our Lord*. Almighty GOD ordinarily vouchsafeth Victories by humane Means, but here the preventing Goodness of GOD hath wrought all for us. When we had wilfully brought our selves under the Dominion and Tyranny of our mortal Enemy, when we had disabled our selves of all Strength and Power to resist him, were bleeding in our Wounds, and had no Eye to pity us, nor Hand to help us; then GOD of his infinite Mercy interpos'd his mighty Arm for our Deliverance, and sent the beloved of his Bosom to rescue us, *even to die for us, that we might live for ever*. And how ought this to sublimiate our Thankfulness, and possess our Souls with the highest Resentments of Love and Gratitude to GOD and our gracious Redeemer.

Let us then adore the Goodness of GOD, who *visited us in our low Estate*. Let us triumph in his Strength, and say with St. Paul, *Thanks be to GOD who giveth us the Victory*. Nay, but let us likewise make our dutifull Acknowledgments to *Jesus Christ the Captain of our Salvation*, who fought for us, and by his meritorious Victory purchased to us the the glorious Privilege of triumphing over our spiritual Enemies, over Death and him that hath the Power of Death, even the Devil.

The gratefull *Heathens* used to pay the highest Respects to those Heroes who subdued their Enemies. They adopted them for their Kings on Earth, and for their Gods afterward in Heaven; and can we do less to our victorious General who hath wrought such wonder-

wonderfull Things for us? Let us then obey him as our King, and adore him as our God. Let us erect a Statue to his Honour, not of Silver or Gold, or the Work of Men's Hands, but the divine Image of himself in our Breasts for a perpetual Remembrance. Let us upon all Occasions make humble Acknowledgments of the mighty Obligations we lye under to his Goodness, and sing everlasting Praises to this *immortal Lord of Life, who shall change our mortal Bodies, and make them like unto his glorious Body.*

And now, to apply what I have discoursed to this mournfull Occasion, methinks, while I was running through the several Steps of the Christian's Victory over Death, I had all along in View *Our Noble and Dear Brother*, whose Remains we are shortly to interr; a *Christian*, nay, a *Christian* who gave a signal Proof of this happy Privilege of our Profession, and I hope is now triumphing in Heaven with his Redeemer. 'Tis true the Apprehension of the Encounter did affect him a little in the Beginning of his Sicknes; but these natural Fears did soon wear off by a Consideration of his Christian Prerogative, and the glorious Victory obtained by his Saviour over this formidable Enemy: And for this Reason I have pitched upon this Subject to excite us all to imitate him in fighting for the same Victory.

I must own I am no Admirer of *Funeral Panegyricks*, except an extraordinary Merit be the Foundation of them: But where there is an exemplary Goodness and Virtue to recommend, 'tis not only a Piece of Justice due to the Dead, but an Act of Charity to the Living, to set their Virtues in a true Light. And therefore upon both these Considerations, to do right to the Memory of this good Man, and in Hopes his Example may be of Influence to beget the like Goodness and Charity in us, I shall endeavour, in as narrow a Compass as I can, to give you his just Character.

This worthy Peer *DAVID* Earl of *Wemyss* was Chief and Representative of the antient and noble Family of the *Wemysses*, originally descended of the illustrious and mighty *Macduff*, Thane of

Fife. His Ancestors have several Times signalized themselves for Honour and Loyalty, and the Family still retains remarkable Badges of their eminent Services. But I shall use no borrowed Colours to draw this noble Personage, nor derive any Lustre from the noble Acts of his Ancestors to adorn his Picture. 'Tis upon an inherent, not an imputed Worth, that I have a mind to raise his Character.

He was born at *Wemyss* the 29. of *April* 1678, brought up with anxious Care and Tenderneſs, and ſent to the University of *St. Andrews* about the Age of Sixteen, where by his promiſing Parts, ſweetneſs of Manners and fine Breeding, he gained the peculiar Eſteem and Regard of the Maſters of the University †. He was naturally endowed with Abilities of Mind capable of the moſt valuable Improvements. His Imagination was lively, his Underſtanding clear, and his Will always pliant to embrace what was good and praiſe-worthy. And tho the Weakneſs of his Family obliged him to enter ſoon into a married State, whereby he was deprived of the Advantages of Travelling, yet by his private Reading and Converſation with the more Polite, he made a great Proſiciency in thoſe Accompliſhments proper to his Birth and Quality. As his Taſte in every thing was genteel and polite, ſo no Man had diſtincter Perceptions of thoſe things to which he applied his Mind with Vigour. His Sentiments were bright and juſt, and his Words well choſen and flowing. In his Epistolary Writings he diſplayed uncommon Beauties of Mind. His Thoughts were ſo delicate, his Expreſſions ſo juſt and elegant, and ſuch a noble and eaſy Air flowed through the whole, that the ſowreſt Critick could not find Fault, and a much better Judge than I muſt needs have been charm'd.

But to give a prevailing Force to his intellectual Endowments, he was bleſſ'd with the moſt charming Embelliſhments that indulgent Nature could beſtow upon Mankind: I ſpeak it without a Figure, for, in my humble Opinion, he had the agreeable in Perfection, and his Manners would ſpeak him a Nobleman, tho his Birth

† Tailzieri Diſſert. Philoſoph.

Birth was conceal'd from us. His Address was so noble, his Mien so genteel and gracefull, and his Deportment so courteous and obliging, that we were always in hazard of being prejudiced in his Favour, and to give without thinking into whatever he pronounced. He was indeed *the fine Gentleman*, full of good Sense and good Nature. As these are the most valuable Endowments of Mankind, so in their true Meaning are they seldom disunited; and in him their happy Union appeared in all the Relations and Occurrences of his Life. His good Sense entertained, and his good Nature charmed all, that came within their happy Influence. Benevolence and Humanity was in him so predominant, that Riches and Promotions of State in his Hands were but more enlarged Bounties to Mankind. The short Time he possess'd in publick Employment was almost but a Series of Acts of Beneficence and Goodness; for as his Interest in the Prince's Council was very prevailing, so never did so short a Time in Power produce so many good Offices to his Country-men, nor gain so great Respect in the Navy.

But as he mostly used private Life, so did his native Goodness shine most in it. He was indeed peculiarly blessed with those Virtues that make private Life honourable and happy. He was sincere in his Friendships, and honest in his Dealings, generous but temperate in his Entertainments, and obliging in his Manners. With what generous Freedom and Chearfulness of Humour did he entertain his Equals, and with what obliging Civilities did he flow towards his Inferiours? *He was cloathed with Humility, and adorned with that Ornament of a meek and quiet Spirit, which is in the Sight of GOD of so great Price.* So great was his Modesty, that tho his Sentiments were never so just, yet with a smiling Sweetness he yielded to the Stiffness of others. He was always easy, free and well pleased, and made every one so about him; which was not the Effect of any studied Art of Popularity, but the Result of his happy Genius. It is not easy to express the amiable Flowings of his Friendship; with what Fondness and Delight he enjoyed his Friends, and what moving Endearments he expressed

towards them. And indeed so prevailing was his Kindness, Cheerfulness and regular Hospitality, that he engaged the Love and Esteem of all his Acquaintances, and laid as just a Claim as any to that Saying, *That none ever departed sad out of his Company, except that they so soon departed.*

And he excelled no less in his domestick Relations than in his Friendships. He was a most loving and tender Husband, free of Sowerness and Bitterness, and flowing with conjugal Endearments. He esteemed his Consort as a Part of himself, and treated her as his loving Companion. No undue Passion possess'd his Breast, nor vicious Intrigue divided his Affections; but in his three several Marriages he prov'd the best of Husbands, and kept inviolably chaste to the Marriage-bed beyond Suspicion. He was likewise the best of Fathers, teeming with Tenderness and Affection for his Children. He express'd his paternal Care for those who had grown up, by committing them to proper Tutors, to season their Minds with Principles of Honour, Virtue and Religion. And tho' it pleased GOD to deprive him of his eldest Son, a Youth of a very sprightly and promising Spirit, yet he comforted himself with the fair Hopes he entertained of his present *Representative*; and in order to bring to Maturity the promising Seeds that were growing in him, he has given him all the Advantages of a liberal Education becoming his Quality. Such was his Tenderness for him, that he could not speak of him without expressing his Affection and Satisfaction, in his Looks and the Tone of his Voice, as well as by his Words.

But further, he was a kind and beneficent Master and Landlord; as he lov'd to have all things great and noble about him, so he kept his Servants in the best Order, suitable to their Stations, in his Service. He took Pleasure to see them clean and well behaved, and treated them with all Humanity and Gentleness. No blustering Threatnings, no railing Imprecations ever proceeded from his Mouth; but he reigned in their Affections, and commanded their Obedience by Sweetness and Liberality.

And

And as he was gentle to his menial Servants, so he was kind and compassionate to his other Dependents, and never suffered them to be used with Rigour and Severity, but treated them with much Clemency and Benignity, and had a real Sympathy with them under any Pressures or Misfortune. All these are so confest Qualities of this worthy Peer, that I believe the Hearts of all his Relations and Dependents that hear me, will join issue with what I have pronounced, and vouch for me that I have not exceeded in their Commendation.

But because these, tho' laudable Qualities, are comparatively but of the lower Form, I shall proceed to his higher Virtues, and consider him more immediately as a Christian. And as sound Principles are the Foundation of true Christian Practice, so his Mind was endowed with true and primitive ones. He did not take up with wrangling dividing Tenets, but searched maturely into the Truth, and stored his Mind with that Wisdom which is from above, which is first pure and then peaceable. He was not satisfied with a talkative Divinity and a notional Faith; but established himself in his riper Years in that Faith and Doctrine which is according to Godliness. He was a Member of that pure but afflicted Part of the Catholick Church in *Scotland*, according to the Worship and Rites established in *England*, whose primitive Doctrines he sincerely profess'd, and whose Offices he was fully satisfied with and daily used.

And as his Faith was primitive, so was his Piety and Devotion. It was rational and fervent, free from violent Transports, and from a supine Indifferency. It was sincere and equal, without Stir and Noise, and consisted more in Substance and Reality than in Show and Ostentation. He punctually attended upon the publick Service of the Chapel, especially upon the Sundays and exprest an exemplary Piety and Composure in all his Devotions; particularly at the Celebration of the holy Eucharist, for which he had a due Value.

But this good Man's Piety did not rest in Devotion to GOD, but dilated itself in universal Love and Charity for all Mankind. He
pecu-

peculiarly excell'd in the Virtues of Mercy and Charity, and could not see a pitiful Object without the greatest Compassion and Readiness to supply his Necessities. How tenderly did he sympathize with the Miseries of Mankind, and how ready to exert himself for their Relief! He fed the Hungry and clothed the Naked, and ministered to the Necessities of the Poor. With much Beneficence and Goodness he supported sinking Families, struggling under Necessities, and kept great Numbers from begging (who are already sorrowfully sensible of their Loss) by what had drop'd to them about his Family, and the great Variety of his Works. Besides the ordinary weekly Allowances distributed to the Poor at his Gate, he bestowed liberally in his charitable Offerings in the Chapel, which he ordered his Chaplain to apply, partly for supporting the Poor that are old and incapable to work, and partly for maintaining a School-master to teach Orphans and indigent Children to read and write, and to instruct them in the Rudiments of Christianity. As this latter is the nobler Charity, as designed to cure the invincible Ignorance of the Populace, so it gave a delightful Prospect of the blessed Effects it might have for promoting the Interests of Religion. But it hath pleased GOD to disappoint these Effects, at least to interrupt their Course for some Time, by the Death of this great and charitable Man. I pray GOD sanctify his Dispensations, and direct all Events for his own Glory and the Good of his People.

In the mean time I must not omit to observe, That this worthy Personage found the happy Effects of his Goodness and Charity upon Death-bed; for it appeared by the whole Series of his Sickness, that it was a Dispensation of the Goodness and Mercy of GOD to perfect his Repentance and other Virtues, and to purify his Soul for Glory. *Blessed are the mercifull, for they shall obtain Mercy.*

About the middle of December last he catch'd a Cold, which soon terminated in a Cough and formed Decay, whereby he was for the most Part disabled from attending the publick Worship of the Chapel, after receiving the Holy Communion at *Christmass*. But

[15]
as GOD allowed him the free Use of his Faculties, he last, to be im-
proved this great Mercy to the trimming of his Soul for GLORY. When
his Health allowed it, he had the Service of the Church on *Sunday*,
performed in his Drawing Room, and every Day I was called for
to his Bedchamber to read a Portion of the Psalms and other pro-
per Scriptures, and to pray to GOD for him Evening and Morn-
ing in suitable Forms. In which Exercises he discovered so much
Pervour and sincere Piety, that it was plain Religion was his Bu-
siness, and Heaven his End and Aim. Through the whole Course of
his Illness he enjoyed a constant Calmness and Serenity of Mind, and
under all his bodily Weakness possessed his Soul in great Patience.
He discoursed little with those about him, but was observed fre-
quently to converse with GOD, and to put up his Ejaculations to
him: He made it his Business to examine the State of his Soul,
and to complete his Repentance and other Graces, and shewed to
Conviction, that as the outward Man decayed, the inward Man
was renewed Day by Day.

Towards his last he seemed to have lost all Taste and Relish of
earthly Satisfaction, even the most innocent and natural, and to
breathe nothing but Heaven and Happiness. *Monday* before his
Death he appointed *Saturday* for taking the Holy Sacrament, but
told me, if he found any Change about himself he would take it
sooner; and accordingly by a happy Preface of his approaching
End, when there was no sensible Change about his Body, he told
me *Wednesday's* Night, that he was resolved, GOD willing, next
Morning to partake of the Body and Blood of his dying LORD,
and to make Use of that divine Food to nourish his Soul unto Life
everlasting.

After the Prayers for the Visitation of the Sick were ended, he
professed to believe (*with all his Soul* as he expressed it himself)
the Doctrine of Jesus contained in the holy Scriptures, as it was
maintained and universally received in the first and purest Ages of the
Church, and sealed by the Blood of so many Martyrs; and as it
is briefly comprised in the three ancient Creeds now professed a-
mong

more us. With a pious Humility he regreted the Imperfections of his good Actions, and blessed GOD for the Opportunity he enjoyed to examine the State of his Soul, and the Confidence he was pleas'd to give him in GOD's Mercy through Christ. But after expressing some primitive Sentiments, he desired the Absolution of the Church for the Confirmation of his Hope. After the Communion Office was over, he blessed GOD for vouchsafing him such an Opportunity; and said with an Air of Joy and Humility, that is not easy to be expressed, *I hope this is a glorious Opportunity to me, I find the Satisfaction of it already.* It would seem that he triumphed in the meritorious Conquest of his dying Lord, and that the Smiles of the relieved Orphans, and the tender Acknowledgments of the Poor began then to revive, and to fill his Soul with unpeakable Joy and Satisfaction. Indeed there appeared such Serenity in his Looks, and Lustre upon all his Countenance, that nothing but the Hopes of Glory and Immortality could have produced; and thus he continued all that Day joying and rejoicing in his Redeemer, and about five-a-Clock next Morning, he yielded up his Soul to GOD, without the least Shrink or Disorder, [being the 11th March 1720, aged 41 Years, 10 Months, 13 Days.] *Mark the perfect Man, and behold the Upright, for the End of that Man is Peace.*

Wherefore, my beloved Brethren, Be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as you know that your Labour shall not be in vain in the Lord.

Now to GOD the Father, who giveth us the Victory; to GOD the Son, by whose meritorious Conquest we obtain it; and to GOD the Holy Ghost, who sealeth us unto the Day of Redemption, be ascribed, as is most due, all Power, Glory, and Dominion, Thanksgivings and Praises, both now and for ever. Amen.

4. 1162

F I N I S.